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Notes of the Month.

RARELY has the death of any prominent public man called forth such widespread regret, or been responsible for so many striking eulogies as was the case when Joseph Chamberlain passed away last month. It was all the more remarkable in view of the fact that for some years his voice had been no longer heard in the assembly where it was once so stimulating and significant. Physical weakness compelled a withdrawal without causing a forgetting of his strenuous personality. He had taken sides in stirring issues, and fought fearlessly and uncompromisingly against the keenest opposition, without forfeiting the respect of his opponents.

Some of the finest tributes to the departed statesman were paid by men who had differed widely from his later point of view. That is an aspect of our political life that is sometimes difficult for foreigners to understand. It would appear to them that political differences, especially if strongly marked and keenly felt, are incompatible with mutual regard, not to speak of unqualified admiration. An example of what is meant can easily be recalled. Lady Randolph Churchill, in her Reminiscences, speaks of a stirring occasion in the House of Commons, when her husband had delivered one of his unsparing attacks on Mr. Gladstone, and the latter had as vehemently replied. Later, the same day, she attended a social function at which leading politicians of both parties were present. One of the first persons to speak to Lady Randolph Churchill was Mr. Gladstone, who made cordial inquiries after Lord Randolph, and then remarked emphatically: "He was in magnificent form in the House to-day!" As the narrator, in commenting on the remark, says: "That is what some people cannot understand, viz., that political differences do not, and need not, rule out personal regards." It is an even more eminent example of the same praiseworthy compatibility to find men of every party praising unstintedly the life-work of Joseph Chamberlain, and the gifts which gave it interest and worth.

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But there is one aspect of that work which naturally suggests itself to the

minds of our readers, viz., its religious association. Mr. Chamberlain never forgot his early Unitarian training, or denied the faith of his fathers. We recall an episode in which he figured when some distinguished orthodox person appeared to be ignorant of Chamberlain's religious connection. "Sir," was the prompt reply, "I am a Unitarian, and not ashamed of the fact!" It was therefore in perfect keeping with this remark, made when silence would have been so easy, and to some so alluring, that the last rites over the departed were not spoken in Westminster Abbey by a dignitary of the Anglican Church, but in Birmingham by Dr. Jacks, the former minister of the Church of the Messiah, Birmingham. Thus, he who had been a Unitarian Sunday-school teacher, and a worshipper in a Unitarian church, provided for the recognition of that faith which had been his life-long support and inspiration even after he had passed away.

* *

In a recent issue of the "Christian Life" allusion is made to the fact that a distinguished American divine, the Rev. Thomas van Ness, is now in England and preaching in several Unitarian pulpits in August. We are glad to inform our readers that some of them may have an opportunity of hearing that gentleman in this country, as he has promised to visit Belfast and officiate at morning and evening services in the First Church, Rosemary Street, on August 16th. For many years Mr. van Ness was minister of the Second Church, Boston, Massachusetts, the pulpit of which holds a very honoured place in American Unitarianism. It was there that Professor Henry Ware, jun., ministered for many years. When he retired to become Professor of Pastoral Theology at Cambridge, he was succeeded in 1830 by a still more distinguished person, Ralph Waldo Emerson. Hence the later successor of these eminent men entered into a goodly heritage, and his lengthy ministry in Boston bespeaks his ministerial gifts and qualifications. It is to be hoped, therefore, that he may be favourably

impressed with the Unitarianism of the North of Ireland when making his first visit amongst us this month

* *

In our last issue we had the pleasure of recording the scholastic distinctions which have crowned the labours of Mr. Kenneth Dunbar. We did not then know that Mr. Herbert Barnes, our other student in England, was distinguishing himself in a similar way at the Home Missionary College. Besides taking the Bibby Prize for Greek and the Sharpe Prize for Biblical Knowledge, he has been awarded a scholarship which will enable him to carry on his college training for a year longer than he originally intended. To him, too, we offer our hearty congratulations, assured that a successful ministerial career lies before him.

* *

There is in the Press a work which should prove of very considerable interest to many of our readers. It is "A Short History of the Non-Subscribing Presbyterian Church of Ireland," and its appearance may be looked for about the beginning of next month. For a long time the subject has engaged the close attention of its author, Dr. John Campbell, and it says much for his industry that he found the time in his busy life to publish the results of his painstaking research. We look forward with much pleasant anticipation to the publication of Dr. Campbell's book, and hope for it a wide circulation.



RELIGION AND MODERN THOUGHT.

V. THE DIVINE HUMANITY OF JESUS.

By the Rev. J. Worthington, B.A.

ONE of the conditions of all profitable discussion is a careful definition of terms to begin with. If you want to discuss, for example, whether the Bible is inspired or not, you must first of all define the meaning of inspiration, and, having found your definition, you may then discuss your original question

with some hope of arriving at a more or less satisfactory answer; or if you want to know whether miracles happen the first thing to do is to say what you mean by miracle, and, having defined the term, you may then (possibly) discover whether what you understand by miracle has happened, does happen, or is ever likely to happen. The first requisite always of any discussion that is likely to lead to the discovery of some small fragment of truth is a definition of terms. We sometimes ask, for instance, is this or that nation "progressing"? or is this or that Church "prospering"? But what do we mean by these terms? By what standards do we judge of a nation's progress or a Church's prosperity? Progressing towards what? In what is it prospering? Surely definition here is essential. What one man calls progress, another may call regress, and what seems to one mind to give the touch of prosperity may to another be the first sign of decay. Everything depends on our standard of judgment, our presuppositions, and it is essential therefore that these presuppositions should be made clear if any rational or useful discussion is to become possible. Now in nothing is the need of this more evident than in discussions on the person of Christ. Almost since the dawn of Christianity men have been asking was Jesus divine? Was Jesus a man? And yet how seldom have these questions been approached by asking, first of all, what is meant by divine, what is meant by man. There are those (e.g.) who charge Unitarianism with degrading Jesus by calling him a man, but is it not obvious that a charge of this kind rests upon certain presuppositions, and presuppositions which may fairly be called into question? Is it not clear that the term man calls up different ideas in different minds, and that these ideas need to be examined first of all? What does the Westminster Confession, for instance, say about man? "Our original parents," it says, "fell from their original righteousness . . . and became dead in sin and wholly defiled in all the faculties and parts of soul and body, and by this original

corruption we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." Now this tells man in pretty plain terms what he is or what it was thought he is—a being utterly corrupt and wholly inclined to evil, and it is to be remembered that this represents a view of man still present in the minds of large numbers of people, especially when they are talking theology. Is it to be wondered at, therefore, that we Unitarians should be sometimes charged with degrading Jesus by speaking of him as a man, when the best of our opponents can think of man as expressed in the Westminster Confession?

But does the Westminster Confession give us the whole truth about man? Surely not. There is truth in the Confession, but not the whole truth. Man is not wholly inclined to evil. He is inclined to the good also. He is a combination of conflicting, warring impulses—some to the good, some to evil, and his moral life is a continual struggle, which shall gain the mastery with the good on the whole overcoming the evil. Is it in this sense then that Jesus was a man? That Jesus knew the meaning of the inner conflict between good and evil is patent from the Gospel records. The story of the trial in the wilderness is pointless if the conflict was not real. He was tempted like as we are, and in this sense he was a man like ourselves. But though tempted, as we are, it is said he knew no sin, and, while it may not be very profitable to discuss the abstract sinlessness of Jesus, yet this much may be said, that he realised and presented an ideal of life and conduct which has made the best of men since his day feel that beside him they are sinful men. Beyond this fact of experience, it is not necessary to go. In Jesus, in his life and death, the whole one act of love and service, an ideal has been given to the human race which experience teaches has not yet been surpassed. Was Jesus then a man? You see it all depends on what we mean by man. He was not a man in the sense in which the Westminster Confession speaks of man, he was not a man in the

ordinary usage of the term to-day as one whose ideal is yet to seek ; he was a man in this sense of the term that he realised his ideal and bore the shame of the Cross rather than allow himself to be persuaded or bullied into surrendering it.

Now to imagine, as some Christians appear to do, that this fact puts Jesus outside the bounds of human nature, places him "on the side of the divine as opposed to the human" is to mistake altogether the meaning of his life. The loyalty of Jesus to his own ideal does not dehumanise Him. It rather glorifies *humanity*, reveals its possibilities and capacities, shows us what we have it in us to become. For what man has done man can do. The living faith and love of Jesus may be ours if we will.

But is not Jesus then divine ? it may be asked. Well, what do we mean by divine ? To have put the question to an earlier generation would have involved us at once in metaphysics. But even "orthodox" theologians are admitting now that divinity must be interpreted in terms of moral experience if it is to meet the needs of to-day. And what does "divine" mean then in terms of moral experience ? It means God-like, possessing a character like the character of God, living by the same principle of life as God Himself. If we say then that Jesus is divine, we mean that he is God-like, possesses a character like that of God. But this is not something distinct from his humanity. It is his humanity, his human character which we interpret as a manifestation on this earthly plane of the benevolent activity of God. We find, that is to say, the divinity of Jesus just precisely in his humanity, in the human life he lived. We say that in the human activity he engaged in—the principle of it, the spirit of it, in the sacrificial death he died, in what is at once the shame and glory of the Cross—we see the eternal life of the Godhead exhibiting itself as a life of love, which seeketh not its own, but the salvation of mankind.



"True hearts spread and heave
Unto their God, as flowers do to the
sun."
—Vaughan.

THE SPREAD OF DISEASE.

By Mrs. John Campbell, L.R.C.S.,
L.R.C.P., Edin.

(Continued.)

II. The diseases spread by ignorance and carelessness are also important, but happily they are easier to deal with, and one can see a way to lessen their ravages by the gradual education of the mass of the people. A brief reference to the ways in which some of the commoner diseases are spread will indicate the lines along which such education should proceed.

I. COMMON COLDS are regarded as trivial. As a matter of fact they often form the starting point of permanent ill health, and sometimes set up complications which lead to death. The acute inflammation of the nose and throat, which we know as a cold in the head, may be due to the action of one of, at least, five different kinds of germs. Some of these cause more severe symptoms than others, and so we get some kinds of cold in the head much more severe than others. We also find that some are much more infectious than others, and sometimes great waves of cold in the head pass over a district, affecting hundreds or thousands of people. Such has been seen in the case of the disease popularly called influenza. Others do not cause such a marked illness at the time, but keep up irritation for long periods, and often lead to great changes in the lining membrane of the nose and throat. The common condition, known as adenoids, is due to such a thickening in the lining membrane at the back of the throat, which partly fills up the space behind the nose, and makes it difficult for the patient to breathe through the nose. He is forced to breathe through his mouth all the time, and comes to get the open-mouthed, half-idiotic expression of countenance due to this complaint.

Another of these germs has a particular fancy for growing in the narrow tube leading from the back of the nose to the ear, known as the Eustachian

tube. This tube serves the same purpose as the hole in a drum, and enables the drum of the ear to act properly. It also acts as a drain for the drum of the ear. Being very narrow it is easily choked by the overgrowth of its lining. It then fails to ventilate the drum of the ear, and it also fails to drain the drum of the ear, with the result that the drum of the ear suppurates, and the matter which forms has to get away by bursting through the little skin of the ear drum. The ear is thus permanently damaged beyond hope of repair, and deafness, more or less complete, ensues. This calamity occurs, not only in connection with some forms of common cold, but also in scarlatina and measles. What is called in the country a "beeling ear" may thus turn out to be a very serious matter. It may do more than cause deafness. It may even cause death from the inflammation spreading through the thin wall of bone at the inner side of the drum of the ear to the membrane or "stryphen" which covers the brain.

Now the various kinds of inflammation of the nose and throat which are known as colds in the head are infectious. They pass from one person to another by the new victim breathing the tainted breath of a person who has a cold. People speak of these colds as being got from a draught, but this is only partly true. They may be caused by a draught of infected air. For instance, I have known three people sitting in the dress circle of a theatre, close under the upper circle, to be all three exposed to the draught blowing down from the upper circle, yet only two of the three got colds. This means that the stream of air passing over two of them was contaminated by the breath of someone with a cold, in the upper circle, while the third party was sitting just beyond the edge of the stream of bad air, and got only air which was not infected. They may also be caused in an indirect way by a draught of pure air. The pure cold air chills down the person to an unnatural degree, and makes him more prone to take infection. It lowers his vitality, as we say, for the time being, and he has lost the

power, which we all possess, of resisting the growth of germs, and gets his cold from the chance thus given to germs breathed from without, or already present in the nose, to multiply rapidly. They may also be caused by breathing impure air, that is, air which a person with a cold has already breathed, even when there is no draught or chill. This is probably what most often happens. Whether you take a cold from being in a badly ventilated church, or a concert room, or public meeting or theatre will depend on the power you have of resistance; that is, your being "in good form" or not, and on the degree of vitiation of the air. The more germs there are in the air breathed, the less likely are you to be able to resist their invasion.

From these remarks it will be seen that you can best avoid colds by having plenty of fresh air to dilute any germs which may be present, and by keeping away from people who have colds in the head. Further, people who have colds in the head owe it as a religious duty to their neighbours to keep by themselves as much as they can until they are better. The habit women have of kissing children is dangerous, when the woman has a cold. It is a positive sin for a person with a cold to kiss or fondle a helpless child, and run the risk of giving it an illness which will use up part of its store of vitality, or even produce deafness or adenoids, or other serious complication.

It may be within the experience of some of you that certain families are prone to deafness. This means that the mother has gone deaf through the ravages of that germ which is so fond of settling in the Eustachian tube of the ear. She carries about with her for years a store of germs. In fondling and kissing her babies she conveys the germs to them. The virgin soil of the child's air passages is a good ground for the germs to grow in, and it in its turn gets deaf. In time the child may transmit its germs to its own children, and so on down the generations. It is possible, sometimes, to find the grandmother stone deaf, her daughter very deaf, and her grandchildren growing deaf.

Good ventilation of your rooms, avoidance of chills, and keeping away from people with colds will go far to prevent the spread of colds in the head.

Akin to these conditions are those inflammations which cause quinsy, and laryngitis, and bronchitis. The spread of these diseases can only be checked by the same sort of care to keep in good form, to avoid impure air, and to preserve yourselves from close contact with people who already have them.

2. Consumption of the lungs, scrofula, enlarged glands in the neck, and all the various forms of tubercular disease, are due to a little germ like a short rod, known as the tubercle bacillus. It may enter the body in various ways. It may get breathed into the lungs in dust which contains the dried spittle of someone who has had consumption. It may get on food from the hands of someone who has consumption and spits into a handkerchief, or from the hands of someone who has a running tubercular sore, or from the milk of a cow with tubercular disease of the udder. For example, a healthy man and woman living in a healthy part of County Kerry had a family of eight children. These were all healthy up to a certain point, and then in succession they took galloping consumption, and all died leaving the old people alone in the world. The explanation was this: One of the elder children went to work in a town at an indoor occupation, and somehow got infected with the germs of consumption. This person, when no longer able to work, came home and lived for many months in the parents' house, with every anxious care taken to keep out cold air and draughts. The invalid breathed out into the air of the house countless millions of germs, and spat out countless millions more on handkerchiefs and receptacles. The air of the house was reeking with these germs. The first victim died. Soon another took the disease and ran the same course. Then another, and so on until the whole family perished. The father and mother escaped, because as we grow older we become in some way less liable to be attacked by the germs

of tubercle. This shows how easily damage may be spread from one consumptive to many healthy people.

Another case, which happened in County Antrim a few years ago, illustrates how the disease may be carried on food or drinking vessels. A young lady lived with her grandmother in a country house in healthy surroundings. They had a parlourmaid who became consumptive. As they were sorry for the poor girl they did not dismiss her, but kept her on as long as she was able to do any work. At last she returned home to die. Shortly after this the young lady got tubercle of her kidney—a most distressing complaint. What had happened was this. The parlourmaid in the discharge of her duties cut the bread, handled other articles of food, and washed and dried cups and saucers, etc. She sometimes used her handkerchief to spit into when she was going about the house. Her hands were thus often covered with germs from her handkerchief, and from her hands the germs got to the food, and thence into the body of the young lady, who paid dearly for her kindness in keeping the poor girl from going to a workhouse hospital, which would otherwise have had to be her fate.

It is well known that a considerable number of cows suffer from tubercle. Some place the number at ten per cent. It is also well known that tubercle is very common in Ireland and in the Highlands of Scotland. Now the Irish and the Highlanders are branches of the ancient Gaelic race, and the Gaelic races have always, from time immemorial, derived much of their food supply from cows' milk. Tubercular inflammation of the bowels is common in young children, who probably get it from being fed on tubercular cows' milk. Various devices have been tried to get rid of the tubercle in the milk. Boiling it and heating it to a point below boiling point, but high enough to kill the tubercle bacillus, have been tried. Unfortunately, if the milk is heated enough to kill the germs of tubercle it is spoiled as a food for the child. We can thus only prevent the spread of this form of disease by trying to get rid of all tuber-

cular cows. This is very difficult, as the owners of the cows must bear a heavy loss unless the county compensates them for the destruction of their diseased cattle.

As regards the spread of tubercular disease, we may limit it by keeping tubercular people from close contact with the healthy ; by preventing tubercular spittle from being cast upon our streets and highways, and by avoiding the use of the milk of tuberculous cows.

(*To be continued.*)



GOD'S SPIRIT.

By ANGELUS SILESII.

Johann Scheffler, the mystic poet, was born at Breslau, in Silesia, in 1624, and died there in 1677. He was at first a Lutheran, but afterwards joined the Roman Catholic Church, and became a member of the Jesuit Convent of St. Matthew. The following is an extract from *The Cherubic Pilgrim* :—
God's Spirit falls on me as dew drops on a rose,
If I but, like a rose, my heart to Him uncloze.

The soul wherein God dwells—what church can holier be ?—
Becomes a walking tent of heavenly majesty.

Lo ! in the silent night a child to God is born,
And all is brought again that e'er was lost or lorn.

Could but thy soul, O man, become a silent night,
God would be born in thee, and set all things aright.

Ye know God but as Lord, hence Lord His name with ye !
I feel Him but as Love, and Love His name with me.

How far from here to heaven ? Not very far, my friend ;
A single hearty step will all thy journey end.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.

The cross on Golgotha can never save thy soul ;
The cross in thine own heart alone can make thee whole.

Christ rose not from the dead—Christ still is in the grave—
If thou, for whom He died, art still of sin the slave.

Hold thou ! where runnest thou ?
know Heaven is in thee !
Seek'st thou for God elsewhere, His face thou'lt never see.

In all eternity, no tone can be so sweet
As when man's heart with God in unison doth beat.

Whate'er thou lovest, man, that too, become thou must—
God, if thou lovest God ; dust, if thou lovest dust.

To bring thee to thy God, love takes the shortest route ;
The road which knowledge leads is but a round about.

Why travel over seas to find what is so near ?
Love is the only good ; love, and be blessed here !



SUNDAY SCHOOL CONFERENCE AT BALLYCARRY.

To the Editor of *The Non-Subscribing Presbyterian*.

SIR,

In your report of my Demonstration Lesson at the Sunday School Conference there is a slight error—no doubt due largely to my own want of clearness. You report me as recommending a book, "The Point of Contact," by Maria Montessori, whereas what I intended to recommend was a book, "The Point of Contact," and the works

of Maria Montessori. The latter I mentioned only incidentally, because they are not directly concerned with Sunday School teaching, and rather more suitable for those who are able to devote more time to educational literature than most of our Sunday School teachers. The former, however, is of very direct value. Its full title is "The Point of Contact." by Patterson du Bois. In addition, I would heartily recommend "The Sunday School of To-morrow," by H. Archibald. Both are published by the Sunday School Union, and both cost 1s. 6d. each.

I know your columns are not usually open for correspondence, but I trust you will be able to find space for this.

Yours, etc.,

ERNEST H. PICKERING.



LESSON NOTES FOR TEACHERS.

By Rev. E. H. Pickering, B.A.

THE KINGDOM OF ISRAEL.

XVIII. David and Absalom. II. Samuel xviii. 19, xix. 8.

Memory verse. II. Samuel xviii. 33, "Would God I had died for thee, O Absalom, my son, my son."

Introduction. David reigned for many years, and proved himself the greatest of all Israel's kings. One of the saddest things in his reign was the revolt of Absalom, his favourite son. Absalom was handsome, able, and fascinating, and he won the hearts of the people from his father. Then Joab, David's great general, had to lead an army against him; but David bade him deal gently with the young man Absalom. But in the battle Absalom was slain.

Points. 1. *Verses 19-23.* Ahimaaz in his loyalty wishes to run to David with news of the victory. But Joab sent a stranger, a Cushite, because, as he said, "thou wilt have no reward for thy tidings." Being a friend of David, Joab could understand his deep affection for the erring Absalom.

2. *Verses 29ff.* *David's first question.* He asked about Absalom. The father's heart was stronger than the king's. He would rather himself have died than Absalom. This is one of the most beautiful examples of paternal love in the Bible.

3. *Chapter xix. 2.* *The day of victory became a day of mourning.* Note the wonderful sympathy between David and his people. His sorrow cast a gloom over the national rejoicing.

4. *Chapter xix. 5ff.* *Joab's rebuke.* David put his private loss before the nation's gain. Instead of being grateful to the army for its great victory, he shut himself up and mourned for Absalom. We can all sympathize with the poor king. Private joys and sorrows do come home more nearly than public ones. Yet we have to think of others as well as ourselves. Look how the Italian mothers sent their sons to fight and die with Garibaldi in the great struggle for national independence! See also the story of the Roman judge, Brutus. His two sons were brought before him for treason. He loved them, and they appealed to him as a father. He said he was there as a judge, not as a father, and had to condemn them. Poor Brutus! But he surely did his duty.

XIX. King Solomon's dream. I. Kings iii. 1-15.

Memory verse. I. Kings iii. 9, "Give thy servant therefore an understanding heart."

Introduction. David reigned in all forty years. On the whole, he was as we have seen, a noble-hearted and devout king. But he made mistakes, so that he did not do all the good he might have done. He had not properly learned the lesson that for a king to be truly successful he must be the purest, most generous, most devout of all men. Yet he did well. After his death Solomon, his son, succeeded him.

Points. 1. *Solomon marries Pharaoh's daughter.* From this we see how great a nation David had made Israel. Even the mighty Pharaoh, whose ancestors had ruled the Israelites as slaves, was proud to marry his daughter to David's son.

2. *Gibeon*. A very important point. The temple was not yet built at Jerusalem, and therefore the king went to Gibeon to sacrifice, because that was the chief religious place.

3. *Solomon's dream*. Unlike many young men, he chose wisdom rather than riches. Contrast King Midas, who, when he had a like chance, chose the golden touch, with the result that he learnt how useless gold was of itself to bring happiness.

(a) *His humility*. He felt the great responsibility of ruling a great people. The greatest rulers are the most modest. For instance, many years ago a poor shepherd named Dara became, by reason of his genuine ability, one of the greatest governors in Persia. But he kept by him all the time a chest, into which he permitted no one to look but himself. His enemies accused him of being a miser, and, to save himself, he had to reveal the contents of the chest. Then they saw, not gold, but his old shepherd's cloak, which he used to look at frequently to keep himself humble.

(b) *His desire for wisdom*. He wished to judge the people justly. Jesus indeed said, "Judge not," which means "Be not ready to condemn." If we have wisdom we shall be far less ready to condemn. Sometimes we have to judge (1) *other people*. To do this, we must be wise and sympathetic. Those who love most understand most. *e.g.*, parent and child (story of Prodigal son. Luke xv.) 2. *We have to judge what is right and wrong*. Then the wisdom of humility will help us most. If we are not puffed up we shall see more clearly. *e.g.*, Aesop's Fable of the Frog.

XX. *The Division of the Kingdom*. I. Kings xii. 1-20.

Memory verse, I. Kings xii. 7, "If thou wilt be a servant unto this people, then wilt they be thy servants for ever."

Introduction. Solomon did many great and wise things, but he was not such a fine, brave man as his father. He did not keep to his youthful ideals, but became too fond of money, expensive living, and luxurious display. His greatest deed was the building of the temple. For his splendid dedication speech and prayer see I. Kings

viii. 12-30. After a reign of 40 years he died, and his son Rehoboam succeeded him.

Points. 1. *All Israel came to make him king*. All Israel—Israel and Judah (the two kingdoms). But Solomon had not treated Israel (northern kingdom) at all well. Hence Jeroboam, a returned exile, made an appeal, along with his fellow-countrymen, to Rehoboam for better things. The beginning of his reign was just the time for Rehoboam to put things right—nothing like a good start. *e.g.*, parable of houses built on sand and on the rock. Again, if we begin a difficult arithmetical problem wrong it gets harder and harder, and only by putting aside all we have done and beginning right will it work out.

2. *The counsel of the old men and of the young men*. (a) *The old men* said make the yoke lighter and listen to their complaints, because if he were gentle and served the people the people would serve him. That is what Jesus taught. The greatest of all is the servant of all. (b) *The young men* counselled him to be proud and cruel. They thought a king lived only to enjoy himself and had no duties towards his subjects. But the good king is he who serves and gives himself for his people.

3. *Rehoboam foolishly listened to the young men*. He would not heed the requests of the oppressed northerners. So they revolted, and set up Jeroboam as their king, and the two kingdoms were never again united. Mention historical examples of the fact that if the ruler will not serve he shall not rule. *e.g.*, Charles I., French Revolution, and more recently Portuguese Revolution.

This completes the series on "The Kingdom of Israel." Before any more notes appear, the Editor is most anxious to know if these lesson notes have so far proved useful and have been used. Will ministers, Sunday school officials, teachers, and others please write to him as quickly as possible and give their views? If these views show that it is desirable for the notes to be continued, a new series will begin in October.

Reports.

Unity Guild.—The second excursion of the summer session of the above was held on Saturday, 27th June, the objective being Moneyrea; and if brilliant weather, magnificent scenery, courteous welcome, and genuine hospitality make for a successful gathering, those members who were fortunate enough to be able to take part in the expedition had every reason to be more than satisfied. Punctually at the hour appointed two comfortably filled brakes left the Central Hall, picking up a further contingent at Mountpottinger, and drove direct to Moneyrea, receiving a genial welcome on arrival from the Rev. M. Watkins, the respected minister of the Moneyrea Congregation. The only drawback to the drive was that it was rather short; everyone would gladly have prolonged it to twice the length. It had been suggested by the Committee that the members should compete for a prize, very kindly presented by Mr. Cleland, for the most varied collection of wild flowers in bloom, and it was exceedingly gratifying to find how enthusiastically the idea was taken up. Members were at liberty to select their own localities, but the majority seemed to prefer to climb the hill which dominates Moneyrea, and where a rich botanical harvest rewarded their efforts. The view from the top of the hill is worthy of the best traditions of the North of Ireland, embracing, as it does, the Cumberland Mountains (somewhat dim, and depending a good deal on the imagination), Strangford Lough, Sleeve Croob, Cave Hill, and the rival Towers of Helen and Scrabo. These form a fitting framework for a perfect panorama of gently undulating country, the "basket of eggs" character of County Down scenery being very well exemplified. All too soon a return had to be made to Moneyrea, where a sumptuous tea, with a plentiful supply of strawberries had been most kindly provided by Mr. Watkins and the members of his congregation in the old schoolhouse. After tea, whilst the judges examined the collections sent in for competition, the party explored

the church and neighbourhood, under the efficient guidance of the minister. By eight o'clock the judges had completed their task, and announced the result. In all, 16 collections were sent in, the best being that of Miss Mawdsley, who headed the list with 53 varieties. This lady had very kindly acted as one of the judges, so her collection was withdrawn from competition. The next best collection was that made by Miss Hemmingway with 39 varieties, and to her the prize was awarded with acclamation. Those who came immediately after Miss Hemmingway were Miss Kennedy (38), Miss M'Giffin (37), Miss C. Campbell (37), Mrs. Pickering (35). It was now time to mount the brakes again and drive slowly home in the glowing twilight of a summer's day that will be long remembered by everyone present.

* *

Ballycarry.—The Annual School Fête in connection with the Sunday School was held on Tuesday, the 24th ult. Although the day was far from favourable in the forenoon, the weather improved, and a most enjoyable afternoon and evening were spent by the children of the Sunday School and friends in the district. The Ballycarry Band was in attendance, and their music was much appreciated. The Sunday School teachers have to thank Mr. and Mrs. W. Millar, Miss Service (former teachers), Mr. Ellis, who generously bore the expenses of Band, and the Misses Hamilton and others for their assistance in organising this most successful Sunday School fête.

* *

Ballyclare.—On Saturday, 27th June, by a special excursion arranged for us by the Railway Company, a large party, being members of our Sunday School, Choir, and Congregation, took train to Parkmore. One hour before that train left Ballyclare the sky was completely overcast and an unpleasant drizzling rain fell. But long before Parkmore was reached the sun shone forth and the clouds fled, and ideal weather favoured us all the day. We walked to Glenariff, and thence through the

glens, waterfalls, bridges, rustic seats, lovers' shady corners, and (so the children report) wild ripe strawberries; blend these with fern and tree covered heights on either side of the falls, rich green, and the warm sunlight somehow finding its way through those thick foliaged trees, and then you may faintly picture the joy that was ours as we wended our way through those glens of most wonderful beauty. When we reached the other end no one knew we had walked a long way, but we had. Then we reached the Tea House, and an excellent meal was ready for us, to which we did real justice. Then a photographic group was taken, but, though it showed happy faces, yet the human laughter, the singing of the birds, the warmth of the sun, and the colour and charm of the place are all missing. We shall never forget that outing. We reached home about 14 hours from the time we had left in the morning, and every minute of that time was brimful of healthy enjoyment. If you have never been to Glenariff Glens, go the earliest opportunity, and may you be favoured with the perfect weather that was our happy lot.

On July 19th, in the tastefully-decorated Meeting-house, the Annual Flower Service was held, which, in spite of the showery weather, was attended by a large congregation. Edward Holmes, Esq., organist of the Old Presbyterian Church at Larne, very kindly came over and conducted the musical portion. His voluntary and selections were most appropriate, and their rendering thoroughly appreciated by all. Miss Ethel Dougan sang with great feeling and skill a special rendering of the beautiful hymn, "We thank Thee, Lord, for this fair earth." Rev. P. Godding preached the sermon, which was on the subject of "Beauty." We would take this opportunity of thanking all those who lent plants and gave flowers, and the young hands that so willingly helped in the arranging of these.

* * *

Belfast: All Souls' Church Sunday School.—The annual excursion took place on Saturday, July 4th, when,

owing to the kindness of Dr. and Mrs. John Campbell, the grounds of Castle Upton, Templepatrick, were placed at our disposal. Including a score or so of members and friends of the Church, a company of about seventy left the Northern Counties Railway Station by the 10-15 a.m. train, and a most enjoyable day was spent. Not only was the number of those present higher than for many years past, but the weather was so generally favourable, the Castle grounds so delightful, the catering so satisfying, and the holiday spirit so predominant that one would have found it very hard not to spend a happy day. The Boy Scouts were present in uniform, and disported themselves at cricket and football, while all the children joined in various round games and competed in races. Towards the time for departure rain came on, but that did not damp the ardour of those present, who gave three cheers for Dr. Campbell and Mr. John Montgomery, to whose joint generosity the day's enjoyment was almost entirely due.

* *

Glenarm.—On Sunday, 5th July, a special service was held in the Old Meeting-house, conducted by the Rev. J. A. Kelly, Dunmurry. There was a good attendance, which included friends from Larne, Dunmurry, Newtownards, and elsewhere, also some members of other denominations, the unusual sight being witnessed of four motor cars at the Meeting-house gate. Messrs. J. Gault (Larne), S. Magill (Larne), and A. R. Scott (Dunmurry) kindly acted as collectors, and the collection realised the respectable sum of £23 9s. 8d., which was handed over to the treasurer of the congregation, the amount privately collected by Mr. Morrow, J.P., Manager, Ulster Bank, Larne, being sufficient to defray the cost of the repairs to Manse, Meeting-house, and adjoining graveyard. These comprised painting the exterior of the manse and interior of the Meeting-house, cementing the walks and pebble-dashing the walls around the graveyard with Ballycastle gravel. From the same source a handsome American organ has been provided

and installed in the Meeting-house, and ought to prove a useful adjunct to the praise service. It was opened by Miss Isa M'Ninch, of Larne, in her usual accomplished manner. A valuable table and chair of solid oak, for use on Communion occasions, occupy a prominent position in front of the pulpit. The expenditure was over £100. A beautiful Bible, containing the Revised Version of the Scriptures, adorns the pulpit. This is the personal gift of Mr. Morrow, J.P., of Larne, and bears a suitable inscription. To that gentleman the best thanks of minister and people are due, and tendered for the great interest he at all times displays in the affairs of the Glenarm congregation. We have also to thank the Rev. Mr. Kelly for his acceptable services, the gentlemen who kindly acted as collectors, and all who attended the service, or showed their sympathy in a practical manner by sending donations.

* * *

Killinchy.—The Sunday School Fete took place on Saturday, June 27th. The teachers and scholars assembled at 10 o'clock, and proceeded in brakes to Ringdufferin, on the shores of Strangford Lough. The day was beautifully fine throughout, and a most enjoyable time was spent. Ample justice was given to the cakes and lemonade provided for refreshment. The friends and scholars wandered about the beautiful grounds to their heart's content. We are much indebted to Mrs. and the Misses Bailie, of Ringdufferin, for so kindly receiving the school in their beautiful grounds. Towards evening a crowd gathered to enjoy the usual pleasures of the ring.

In our report from Killinchy last month relative to the flower service held there, the name of Miss M'Master was inadvertently left out. We very much regret this for the reason that Miss M'Master was not only one of the chief contributors of flowers, but that she personally attended to the decorations, and gave out of her well-qualified service her best effort towards the success of the day.

Mountpottinger.—The S. S. Annual Excursion was held on June 13th, when three brake loads of scholars and adults made for the charming little resort of Groomsport. Fortunately for all concerned, the day proved superb in character, and the sun, which shone from a cloudless sky, was doubly welcome in view of the fact that his appearance had hitherto been far from June-like. The time was pleasantly spent in sitting or rambling about the seashore, playing games, and running races, so that it was a tired party that arrived home about 9-0 p.m. after a most enjoyable day. It is pleasing to record that only two mishaps occurred, and these were of minor character.

The annual Floral Services were held on the 21st ult., when the preacher for the day was the Rev. J. G. Davis, Banbridge. As is customary on such occasions, the church was prettily decorated with many varieties of flowers, and presented a pleasing picture to the eye. The usual service for the Sunday School was held in the afternoon, when the preacher gave a short address on the Daisy. In the course of his remarks he explained to his hearers that the word really was derived from the two words, "Day's eye," whilst he further showed how it had a likeness to the sun, inasmuch as it retired at night behind the petals. He contended that the lesson for young people was to be found in the fact that the Daisy was to be seen in various parts of the country all the year round, and always looked pretty against the green grass. The lesson so derived was, in his opinion, that it was not correct to be good at times only, but at all times. As the Daisy was always at its best in the light of day, he advised his hearers to make it a point to only do things that would stand the light of day. A solo was contributed by Miss Hetty Smyth. The collections were on behalf of the Scholars' Excursion, and, although the attendance was not so good as customary, owing to the unfortunate clashing with the All Souls' Service, the response to the preacher's appeal was satisfactory.

Newtownards.—The seventeenth annual Floral Service was held in the First or Old Church on Sunday afternoon, July 5th, at 3-30 o'clock. As in previous years, the church was tastefully decorated with flowers and foliage. The effect was not so brilliant as other years by reason of the great scarcity of the brighter hued flowers owing to the recent dry weather ; still the colouring was rich and harmonious. The special sermon was preached by the Rev. E. H. Pickering, B.A., of All Souls' Church, from the text, Colossians iii. 3. It was enjoyed by all present, and several strangers expressed their pleasure at hearing it. Special hymns were sung from leaflets provided. A solo, "O Love Divine," set to the music of Handel's Largo, was tastefully sung by Miss Thornberry. The accompaniments to the hymns were played by the Organist, Miss Ferguson.

* *

Rademon.—The annual excursion in connection with Rademon Unitarian Church (Rev. J. J. Magill's) was held on Saturday, to Murlough, Dundrum, Lord Downshire's place. The party travelled by brakes *via* Kilmore and Clough, and returned by Downpatrick and Crossgar.

* *

Remonstrant Synod of Ulster.—The annual meeting was held in the First Presbyterian Church, Belfast, on Tuesday, 16th June, at 12-30 o'clock. Rev. D. J. Williams, the outgoing Moderator, constituted the meeting with prayer. The roll was called. Rev. M. Watkins was elected Moderator, and both the retiring and incoming Moderators thanked the Synod for the honour conferred on them. Rev. S. E. Bowen was elected clerk, and Rev. G. J. Slipper assistant clerk. Revs. P. Godding and R. M. King being present, were invited to sit and deliberate. Rev. J. A. Kelly submitted the finance report. A discussion took place on the subject of Warrenpoint, when Mr. Slipper explained about the services held there. It was recommended that the trustees should pay the sum of £62 each for the

year to those entitled to receive from the fund. The usual votes of thanks were passed, and the Moderator closed the session with prayer.



Echoes.

Is it not a melancholy fact that in all the affairs of the world the appeal to hate seems a surer appeal than the appeal to love? Has there ever lived a man who was completely free from the corroding spirit of antagonism? Has anyone yet found his way to so equable a level that he extracts no joy whatever from the discomfiture of theological, professional, political, or social opponents? Yet some progress is being made—we are slightly ashamed of the luxury of hating, even while conscious of it.

* *

Has the power to perceive and appreciate beauty ever been traced in any animal below man? If it is true that "in the spring a livelier iris changes on the burnished dove," does it not seem that in all such matters Nature has been preparing in advance, as she does prepare, for capacities to be developed later? Is there any reason to suppose that the dove's burnished plumage in the smallest degree promotes his chances of finding a mate, that the robin's fuller crimson in any way assists his wooing, or that the lady lapwing would be less disposed to lend a favourable ear to her wanton suitor if he should fail to get himself another crest? Music, undoubtedly, has an effect upon animals, but there is no evidence whatever that they perceive its beauty.

* *

Has not one thing emerged from all the chaos of conflicting thought since man arose as a universally accepted philosophic truth—that the way of mankind lies somehow through that tract of conduct which is called goodness—an instinctive sense, which at bottom is never questioned? Has it not been accepted permanently as eating and drinking is accepted? Does it not belong to human beings as their upright posture belongs to them?

The book that has interested me most during the month is a little volume of theological essays, entitled "Getting Together." It is a series of fourteen essays from the pens of eleven leading men in eight religious denominations—Episcopalian, Presbyterian, Congregationalist, Baptist, Wesleyan, Unitarian, etc.—all unite in the search for a constructive basis for the coming Christian Church deep enough to unite us all together. It strikes the doom of our little sectarianisms, God's Church being our broad humanity.

"All Nature is but Art, unknown to thee;
All chance, direction, which thou canst not
see;
All discord, harmony not understood;
All partial evil, universal good."

G. V. C.

* *

What hinders that now, everywhere, in pulpits, in lecture-rooms, in houses, in fields, wherever the invitations of men or your own occasions lead you, you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation? I look for the hour when that supreme Beauty, which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding, complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart, and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy.

EMERSON, 1838.

* *

"Wisdom to gold prefer, for 'tis much less
To make our fortune than our happiness."
—Young.

OUR LIVES SHOULD WIDEN.

Why should we ever weary of this life?
Our souls should widen ever, not contract,
Grow stronger, and not harder, in the strife,
Filling each moment with a noble act;
If we live thus, of vigour all compact,
Doing our duty to our fellow-men,
And striving rather to exalt our race
Than our poor selves, with earnest hand
or pen,
We shall erect our names a dwelling-place
Which not all ages shall cast down again;
Offspring of Time shall then be born each hour,
Which as of old, earth lovingly shall guard,
To live forever in youth's perfect flower,
And guide her future children heavenward.
—Lowell.

* *

FOR TO-DAY.

By Percy Godfrey Savage.

When I greet the morning sky,
Let me gaze with steady eye
Through the depths of purest blue,
No shame nor sin to cloud my view.
And when at noon the sun hangs high
And the day has half-slipped by,
With each morsel of my food
May I see that God is good.
At evening when the day has gone
May each act that I have done
Carry with it what is best,
Then in my work shall I be blest.

* *

The father of the late Thomas Carlyle, a dour old Scotchman, sent to his distinguished son on one occasion a striking and original New Year's greeting. "May this year," wrote the old man to the son, who was just struggling into literary fame in London, "may this year be the best you have ever had, and the worst you will ever have."

"God's goodness hath been great to thee:

Let never day, nor night unhallowed pass,

But still remember what the Lord hath done."

—Shakespeare.

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